

Christian Secretary.

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"WHAT THOU SEEST, WRITE—AND SEND UNTO THE—CHURCHES."

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The Christian Secretary

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TERMS.

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HOME MISSIONS.

For the Christian Secretary.

The West—The West.

Much has been said and written respecting the destitution of "the West," but it is a theme which a thousand tongues and pens could not exhaust. In these Atlantic States, we scarcely begin to understand the real, the great necessity for ministers of the gospel beyond the Alleghany Mountains. Not a week passes without the most urgent applications at the Home Mission Rooms, for an increase of ministers at some very important point. Every missionary asks for an assistant in the "wide field"; every Corresponding Society begs that a reinforcement may be sent forward; every Christian traveller or merchant from the "far West" implores us to add to the number of our missionaries without delay. The universal testimony is, that Mormons, Campbellites, Universalists, Infidels, and Papists are taking possession of the land, planting themselves in the most important villages, and exerting their utmost influence against evangelical religion. We blush to add that many professors of religion, who once held a respectable standing in churches of different denominations among us, on reaching their new places of residence there have directly or indirectly contributed to the unholy influences prevalent around them.

The increase of population at the far west is immense. Our conceptions of it fall far short of the reality. We must go and witness it in order to think correctly about it. In the new government purchase in Iowa, where less than a year ago, the Indian proudly trod, master of the soil, not one is now seen. They have abandoned their fields and their hunting grounds; their wigwam fires are quenched, and in their place are now settled not less than 15,000 souls, many of whom are our friends and brethren; and only, as it were to-morrow, shall we hear the names of new villages and cities there, numbering their hundreds and thousands of inhabitants, and the same story told of many of them, "there is not a minister of the gospel, or a schoolmaster there." The population at the West, already destitute of the gospel and increasing in numbers every month, victims of multifarious errors and perishing for lack of knowledge, is very great. They should not be computed by hundreds or thousands. Tens of thousands only will do: and yet comparatively, a universal apathy towards them prevails in our midst. Thousands of Christians evince it in the scantiness of their offerings, or in withholding them entirely, and scores of ministers exhibit the same feeling, either in declining to enter that field of labor, or neglecting to acquire information concerning it, and imparting it to their people. Thus men sleep, and the enemy sows his tares; while here and there, a lone laborer, exhausted and nearly fainting beneath the heat and burden of the day, lifts his imploring cry to the slumberers to awake and come over and help them. We give a specimen in the following language from one of our missionaries in Iowa, when entreating the Executive Committee to aid one or two ministers already in the territory to devote themselves entirely to the ministry.

"Our brethren in the territory are laborious, self-denying men. If our friends at 'the East' could step into some of their cabins and see the humble appearance and furnishing of their dwellings, and accompany those men of God when travelling far and near upon the wide prairies, amidst the blazing heat of the summer's sun and the pelting of the pitiless storms of winter, to preach the gospel; could they be eye witnesses of the destitution which every where prevails in the country; could they once see the thriving, promising villages, rising up to influence and importance, where we have churches languishing for the want of ministers; could they hear the calls upon the missionaries to go here and there, uttered by anxious Christians, and even impudent men and women; I say, could they see and hear these things, and feel the influence they produce as those missionaries do, the Home Mission Board would never be compelled to turn away another applicant for aid because they have no funds.—No! your treasury would be filled to overflowing, and the spiritually poor would be satisfied with the bread of life."

This appeal must prove irresistible. Our friends who notice it will feel their obligations to God and their love to his cause glowing within them, and moving them to works of faith and labors of love.

SPECIAL PRAYER PROPOSED.

One of our missionaries, himself eminently a man of prayer, has suggested that "the missionaries of our Society set apart the time during which our Executive Committee are holding their monthly meetings, for special prayer to Almighty God for his blessing on the Society, that its means of doing good may be greatly enlarged; on the Executive Committee, especially the Secretary, that they may be guided by Divine wisdom; on the missionaries, that they may labor wisely, holily, efficiently and successfully; and on the great field they occupy, that revivals of religion may abundantly prevail in every part of it."

We are delighted with the suggestion. The

Committee, and especially the Secretary, would feel greatly encouraged and strengthened to know that they were thus the subjects of special prayer in the hours of their special need. We add our hope that thousands of others besides our missionaries will unite in the blessed employment.

The monthly meetings of the Committee are held on the Thursday after the first Monday of each month, at 4 o'clock, P.M. An offering of prayer for the objects proposed, for a few minutes, between four and six o'clock of that day, might produce great blessings.

BENJAMIN M. HILL, Cor. Sec.

BIBLE SOCIETY.

For the Christian Secretary.

Appeal

OF THE MANAGERS OF THE AMERICAN AND FOREIGN BIBLE SOCIETY.

One third of the financial year has expired, and the small amount of receipts into our treasury has exceedingly pained our hearts. At a period like the present, when faithful translations of the sacred Scriptures, made by brethren in whom there is deservedly reposed the highest confidence, are multiplied beyond all former precedent, can our churches, and the firm friends of the Bible in every part of the country, justify themselves in withholding the requisite means to publish, and widely distribute these copies of the Holy Volume?

CHINA, with her hundreds of millions of unevangelized population, is now thrown open to our endeavors. Our missionaries stand at the opened doors, and call in loud and moving entreaty, for the means to send God's word by thousands among that reading people. Shall this entire year pass away, and you not answer to this loud appeal? How can we meet those missionaries, and especially the Chinese themselves at the bar of God, if we are unfaithful to them in this exigency?

In Siam, on the borders of China, we have had for years a faithful and laborious missionary engaged in translating the Scriptures. The New Testament is now finished, and the printing in progress; the funds are exhausted, and on your liberality it now depends, whether the work shall go on, and the millions of Siamese read the gospel in their own tongue, or whether THE PRESS SHALL STOP!—and the light of life, now kindling on those darkened shores be put out. Brethren, friends of the Bible, will you answer this appeal?

With the wants of the Burmans and the Kansas, you are measurably acquainted. At great expense, their languages have been learned, and the Scriptures translated and printed. Shall these words of life be widely diffused, when God is giving us daily attestation of his approving favor?

Hither India presents a spectacle at this time full of intense interest. That land which Dr. Carey and his associates and successors, for the last half century have been laboring to fill with the knowledge of the Lord; where a single mission press, under the control of our brethren at Calcutta, actually prints and sends forth 90,000 volumes of the sacred Scriptures in a year, and yet finds the demands increasing upon it; where nothing is requisite but increased liberality, to spread abroad the leaves of the tree of life, as wide as the winds of heaven may bear them.—Will you enter with renewed vigor on this noble work?

Africa, long injured and neglected, is now accessible to Bible distribution, at several points. We most distressingly need funds to print the New Testament, just translated by one of our laborious missionaries, ere disease or death, in that pestilential climate, shall hurry its author away.

Shall Germany, Denmark, and Greece be forgotten by us? Our persecuted brethren there have no hope of peace and prosperity, but in the benign result of Bible principles, widely diffused among the people. Is this the time for us to withhold our aid, and shut our ears against their beseeching entreaties for more Bibles, more Testaments, more means to send God's light abroad in the midst of the darkness and corruption which cause even professed Christians to be persecutors of the disciples of Jesus?

Many parts of our own country send up the imploring cry for the Bread of Life. At a time when the senseless reliance on Romish forms and fooleries, either undisguised, or partially diluted, is revived; when the battle cry between the Bible and tradition is waxing louder and louder, and Jesuitism, with all its specious modes of attack and defense, is putting her invention to the rack, for new methods to undermine the public confidence in the word of God, hitherto happily prevalent; is this the fitting occasion to neglect neglecting our population, increasing nearly a million a year, with the sacred Scriptures?

Obedience to the mandate of our Saviour, compassion for the souls of our neighbors and countrymen, and consistent philanthropy and patriotism, all demand of us that we see to it that no family is destitute of a Bible, no child able to read, unprovided with a Testament. Will you promptly aid in this great labor of benevolence?

Three dollars a year entitles to membership in this society. Thirty dollars, paid at one time, constitutes a life member: one hundred and fifty dollars a director for life. Every contribution promptly acknowledged and faithfully applied, according to the directions of the donor.

S. H. COX, President.

RUFUS BARCOCK, Cor. Sec.

For the Christian Secretary.

London Peace Convention.

ADDRESS TO THE GOVERNMENTS OF THE CIVILIZED WORLD.

This address has already been laid before several leading governments of the old world; and I copy, chiefly from the London papers, some brief accounts of the manner in which it was received.

The British Government.—On the first of July, a deputation, consisting of the Marquis de la Rochefoucauld Liancourt, member of the French Chamber of Deputies; Lewis Tappan, Esq., of New York, Director of the Am. Peace Society; M. Verre, of Brussels, Secretary of the Brussels Peace Society; M. de Lalung de Ferol; H. T. Macnamara, Esq., of the Inner Temple; Samuel Gurney, Esq., Treasurer of the London Peace Society; John Lee, LL. D., Chairman of its Committee; and Rev. John Jefferson, one of its Secretaries; had an interview with Sir Robert Peel, to present the address of the Peace Convention to the governments of the civilized world.

The deputation was introduced by Dr. Bowring, who briefly stated their object. The address was read by the Secretary, and very courteously received by the Prime Minister, who promised to place it before the other members of her Majesty's government, and stated that the principle of arbitration has been frequently and successfully acted upon during the last twenty years. Sir Robert also said, that immediately upon the present difference arising between Buenos Ayres and Monte Video, the British and French governments put in strong remonstrances, and offered their friendly mediation. Mr. Tappan called the attention of Sir Robert to the particular point of introducing a binding clause into treaties; and Mr. Gurney spoke of the importance of governments acting upon Christian principles.

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THE CHRISTIAN SECRETARY

From the Middletown Constitution.
New Baptist Church.

This new edifice is ornamental to our city. It is built of fine pressed brick. Its dimensions are 75 feet by 56 feet, with a commodious basement. The materials and workmanship are excellent, and without any pretensions to architectural symmetry, it may in truth be said that it combines more convenience and neatness than any church in the place. If we had time we should be disposed to enter into particulars respecting its plan and construction. We may, however, briefly remark that the draughts and entire workmanship are by our own mechanics. The brick are of a superior quality, (pressed) made by Mr. B. D. Sage. The carpenter work is by Messrs. Baldwin, and is highly creditable to them. The arrangement of the pews and galleries command general admiration. The use of cast iron pillars gives a lightness that when once seen, will hereafter, it would seem, banish the cumbersome wooden pillars that so greatly obstruct the view in most of our churches. The height of the interior with the arching, is most happily arranged to give the highest effect to the speaker, and for singing. The number of pews is 104. In looking over the details of this new edifice we were much struck with its completeness; and we consider the building committee entitled to more than ordinary commendation for the manner in which the work entrusted to them has been executed. We do indeed look at this new church with much surprise and satisfaction to find that a society, and not the most affluent, being principally mechanics and farmers, should among themselves have planned and finished the neatest, and decidedly the most commodious church in Middletown.

The ladies, too, if we are rightly informed have fully done their part, as they always do, on such occasions in fitting the church with the requisite carpets and furniture. The chandelier and all the lamps with which the church is furnished, are constructed on the solar principle, by which the volume of light is greatly increased. Even the Bible, that precious volume, is one of the best London editions, of Bagster's Comprehensive Bible, large quarto, 1841, on fine paper, in purple morocco binding, the gift of Hezekiah Huntington, Esq. of Hartford—a very handsome present.

REVIVALS.

From the Christian Index.

We hear of revivals in many places but cannot gather the particulars with sufficient accuracy for publication. In this place, two have been baptized, fourteen received for baptism, and others are waiting to hear from friends at a distance.

In Eatonton a very gracious season of refreshment has been enjoyed.

We learn that the divine blessing is attending the labors of our predecessor, Rev. W. H. Stokes, in at least two of the churches in which he preaches. At Philips, several have been baptized. At Crawfordville, a friend informs us that 20 were to have been baptized on last Lord's day—some 50 or 60 were reported as inquirers.

Brother Harris, pastor of the church at White Plains, we are informed, has baptized fifteen and has the cheering prospect of baptizing many more.

TAILLADEA Co., Ala., Aug. 3, 1843.

Brother Baker:—When I last wrote you, I stated that the meeting at the Harmony church was going on, and from that date it went on with increased interest, until by the goodness of God, the tenth day brought us to the river, in which I had the pleasure of baptizing 17. Among them are several little boys and girls, one quite small. They believe that Jesus is the Son of God. There are two laying over for baptism till next meeting.—One great difficulty now is, in nursing and giving the sincere milk of the word to these young Christians. May the Lord help us to do it.

Your brother, S. G. JENKINS.

Extract of a letter from Rev. C. M. Irwin.

POWELTON, Aug. 1843.

Dear Br. Baker:—We have had a most interesting meeting in this place. I do not know that I ever witnessed a meeting where there was such deep interest taken in the subject of religion by both saint and sinner. The number baptized was thirty-two, and there are more in the congregation that profess to have felt the Saviour precious. A considerable number of the persons baptized were young men. The additions to the church are valuable.

SALEM, Russell Co., Ala., Aug. 23, 1843.

Br. Baker:—The County Line church, near this village, in this county, under the pastoral care of Elder Reuben Thornton, has recently enjoyed a refreshing season from the presence of the Lord. The church met under circumstances which were in some respects favorable, at an early hour on Saturday morning before the second Sabbath in this month—several of the brethren expressed their feelings and anxieties, and there seemed to be such a union of feeling and such a desire for a blessing, that a number of the brethren bowed in humble contrition of soul, in prayer to the Father of Mercies to meet with us and make one in our midst. The meeting continued nine days, during which time, twenty-five members were added to the church; twenty on a profession of their faith in Christ, and five by letter.—Three or four obtained a hope in Christ, during the meeting. The Lord was truly with us, and that to bless and sanctify our souls. May a feel sense of the goodness of God ever keep us.

CLARK ALDRIDGE.

The postscript of a letter, dated Jay, Sept. 7, 1843, says:

"The Lord has appeared in mercy here.—His children have been refreshed by his gracious Spirit. Numbers have been converted. Twelve have been baptized, and received into the Baptist church; three restored, and two received on their experience, who had previously been baptized. The interest has subsided, yet there is a pleasant state of feeling among the brethren."—Zion's Adv.

The Liberian Herald states that there have been cheering revivals in that colony. On the 2d of May, twelve were baptized at Monrovia. The editor of the Herald says: "The gardens of the Lord have been refreshed. The refiner's fire has melted the stubborn heart of sinners, and wailing and tears, and earnest solicitation for an

interest in the prayers of Christians attest their confection. Many have found peace in believing. Having embraced Christ as the medium of justification, they exult in peace with God, and testify to all around what the Lord hath done for them."—*Ib.*

From the N. Y. Bap. Advocate.

Glorious Revival.

A most extensive and powerful revival of religion in woods' meeting, is now in progress in the Pequa valley, Chester co., near "the Compass," and within a few rods of the Lancaster co. line. Brother Ketcham has just returned from it, and gives us the following interesting intelligence.

He says:

"We commenced last Thursday week, Aug. 24th, in the afternoon, and preached usually three times a day, all in the grove. The people were prepared of the Lord. Brother J. S. Jenkins, by whom I was invited, had labored there occasionally. The main difficulty in the way of the truth was, the pedo doctrine of baptismal regeneration, and a milder, but not less destructive to the pleasure of the occasion. May the Lord continue to send them prosperity.

The Sabbath School Society connected with the Association, held its annual meeting on Tuesday evening, the 12th. Verbal reports were presented from most of the schools, showing a good degree of interest in this important cause.

Often those, and *those only*, who really intend to seek the Lord till they found him, were requested to arise, when not less than 400 would immediately respond to the call. On Friday last, between sixty and seventy arose, expressive of the hope that God had converted them during the meeting. Among them were the youth, middle-aged, and the aged. A large proportion were males, and some of a very interesting character.

One convert of some wealth, has offered a site for a place of worship, and the community are very anxious to erect a Baptist meeting house. Situated as they are, in the very fertile and wealthy Pequa valley, I have little doubt that they will accomplish their desires.

Several marked cases of conversion occurred, which I cannot now describe. The work was deep, and conviction very pungent.

Thirteen were baptized by br. Jenkins on Friday last in the presence of a large concourse of people, who probably for the first time in their lives, witnessed the primitive ordinance of the Church of Christ."

We learn that this blessed work of grace is still in progress. Several ministers are on the ground, and others are expected. May the Lord continue to meet with them by his Holy Spirit.

We are glad to witness a determination on the part of the Board to have the affairs of the Convention transacted in a systematic manner, and its funds so disbursed, that should the reason for any appropriation be demanded, it may be given at once by a reference to the application on which such appropriation is made. Mere verbal accounts ought not to be relied on, except in cases of special emergency. Justice to the Board itself requires that some documents should be on file, showing the justice of every appropriation that is made.

We commend this subject to the special attention of the feeble churches, with the hint that would they find a readiness on the part of their brethren to provide means for their assistance, they must show that such assistance is regarded by them as a matter of some consequence, and that in receiving it, they are willing to comply with all reasonable and proper conditions.

relation in so many of the churches. Quite a number of the pastors have been settled so long in each other's vicinity, as to have become united by a feeling of mutual sympathy, affection, and confidence. They are thus prepared to act in concert, their fraternal intercourse is rendered peculiarly pleasant, and the bond of union between the churches themselves is greatly strengthened. This feature in the present condition of the Association, we are persuaded, is essential to the permanent prosperity of every similar religious body.

We ought not to pass without remark, the Christian kindness and hospitality of the brethren and sisters in New Britain. They welcomed and entertained the Association with truly warm hearts and liberal hands. Their new meeting-house afforded also a beautiful and pleasant place for the session, and their choir contributed much to the pleasure of the occasion. May the Lord

continue to send them prosperity.

in Suffield the 8th ult., to the following churches, viz.—Tolland, Tariffville, 2d Middletown, North Haven, Milford, Brantford, East Windsor, Norwalk, 3d Middletown, and Ellington. Applications from other churches will be acted upon at the next meeting of the Board. In the mean time, it is requested that information on the different topics referred to in the 1st and 2d resolutions above, be forwarded to the Secretary. Churches named above, as having received appropriations this year, are not expected to report until the 1st of March next, when, should they need further assistance, they will be expected to comply with the above mentioned conditions.

It is necessary only to add to this Circular, that several applications of a pressing character are now before the Board; and without an increase of funds, it will be impossible to render that assistance to the different feeble churches, which is deemed absolutely necessary to their prosperity.

Let our brethren throughout the State remember the signal tokens of Divine favor bestowed the past year on the churches assisted by the Convention. Two hundred and fifty were reported at Norwich as having been added by baptism. Some of these churches are now able to sustain the ordinances of God's house without foreign aid. The present month closes the time recommended by the Convention for a simultaneous effort for Home and Domestic Missions. Has any church neglected to make that effort? To Pastors, to Deacons, to Committees, to brethren and sisters, one and all, the appeal is made.—Will you not make an effort *immediately*, if not already made, for this cause?

On behalf of the Board, J. S. EATON, Sec'y.
Hartford, Sept. 20, 1843.

Reformed Catholics.

Some of our high Churchmen, or Puseyites, begin to object to the term *Protestant*, notwithstanding the word has been in use among them, according to their own confession, since the reign of William and Mary, and is acknowledged in the title page of the Book of Common Prayer.—The Rev. Dr. Jarvis, in his new work entitled "*No Union with Rome*," says, "We are properly speaking, Reformed Catholics, always with the understanding that we are Protestants only *contingently*. Essentially, we are *Catholics*, members of the great Apostolic family; while the Protestant sects are essentially *Protestant*, i.e., they derive their origin, organization and existence from the Reformation, and would have no being but for that event. We are *Protestant* only as the Eastern Church has been for even a longer time."

Well, we have no objection to the Episcopalians assuming the cognomen *Catholic*, if it suits their taste, especially if they are what Dr. Jarvis claims them to be—"essentially Catholics." Let the term *Protestant* be applied to all who dissent from the creed of the Episcopal church, if it will suit our Episcopal friends better, for the Protestants care but little about names or titles, so long as they feel conscious they are walking in the truth. But we apprehend a difficulty will arise to prevent the desired object. A portion of the Episcopal church is evangelical, and still loves the *substance* rather than the *shadow*. This branch of the church glories in the term *Protestant*, and will never consent to any change in name; it may be necessary, therefore, in order for those who deny they are Protestants, except by *contingency*, to adopt the Roman Catholic creed entire, in order to avoid the necessity of being termed Protestants. However inconsistent it may appear to a Puseyite now, we believe the time is approaching, when this union will actually take place; for when the doctrine of *transubstantiation* is advocated, and the Decrees of Trent, and the Creed of Pius openly avowed by them, the journey to Rome is more than half performed, and the "Reformed Catholic" has only to take another step to entitle him to the name of Catholic without any *contingencies*.

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To the Baptist Churches in Connecticut.

The Board of the Conn. Bap. Convention have long felt the necessity of some regular plan of correspondence with the feeble churches asking aid from the Convention. To obviate this difficulty, and enable them to act with greater understanding in the discharge of their responsible duties, the following plan was adopted at the meeting in New Britain last week.

As in aiding feeble churches the Board feel the importance of adopting some system which shall be mutually understood between the churches and the Board; and as we regard it absolutely essential to the welfare of the churches themselves that their own strength and ability shall be developed and exercised; it is therefore resolved that the following conditions be required of churches receiving pecuniary assistance from all funds at the disposal of the Board.

1. That each church be expected to maintain stated preaching, either a part or all the time, and other pastoral labor within its bounds.

2. That each church shall pledge to their pastor some definite sum towards his support, and make known the amount so pledged to the Board.

3. That a report of the condition and prospects of each church be made to the Board semi-annually."

A word or two of explanation will satisfy these churches that not only their own good, but *faithfulness* on the part of the Board, requires some regulation of this kind.

Application for aid is frequently made by churches who say that they have engaged to do all for their pastors that their circumstances will allow, leaving the Board to form an opinion the best way they can of the real ability of these churches, and the probability that their pledge will be executed. The Board are fully satisfied that this *loose* method of doing business has contributed more than any other cause to weaken, if not completely destroy, several of our once flourishing churches. A few brethren—perhaps a committee of the church—call a man to act as pastor, with the understanding that he shall receive what the church may be able to raise for his support. He accepts the invitation, and labors for months without knowing what to depend upon, and it may be, contrary to the wishes of the church. At length an effort is made to raise his salary. But—the result need not be stated. The effect of such a state of things is equally bad on pastor and people. Indeed, it is difficult to say which is most in fault.

The Board of the Convention would not attempt to dictate to the churches what course they shall pursue. They only state that they cannot, with their views of duty, disburse the funds placed at their disposal, to churches who are unwilling to comply with the conditions above named. Nor is it apprehended that any churches asking for aid, will object to these conditions.

It might be said still further, that the Board is utterly incapable of appropriating funds wisely and prudently, without such information as the resolutions above ask for. The complaint is sometimes made by individuals and churches, that the distribution is not according to the equitable claims of different applicants. Let the facts in the case be made known fully, and those claims can then be balanced.

Owing to the want of time at the meeting of the Board in New Britain, and the absence of such information as was deemed necessary to a faithful disbursement of the funds at their disposal, it was thought best to make no further appropriations to the feeble churches until the next meeting of the Board, which will be held in the course of a few weeks.

Appropriations were made at the meeting of the Board

from New York, who claimed, and whose claim appeared to be acknowledged by his brethren, to possess the power to discern the state of the heart, and decide the character of men. His mode of operation was mostly *pantomimical*: the "spirit" occasionally permitting him to shout, thereby giving evidence of the strength of his lungs. He would direct his attention to some person in the audience, generally a lady wearing ornaments, looking and pointing at her significantly, then looking and pointing toward heaven, and then beckoning her to come forward for prayer. If she hesitated she was surrounded by the zealous and faithful who told her "you must go and kneel down,—you must take off your flowers,—your ribbon—unbraid your hair or cut it off,—comply with whatever you are required to do—it will be dangerous to refuse—you will be resisting the Holy Spirit, and will seal your damnation." If the persons attempted to kneel down with ornaments upon them, the pantomime would be violently agitated, uttering an inarticulate cry, accompanied with violent gestures, until his object, in which he seldom failed, was effected.

Artificial flowers were plucked and given up,—bowson ornaments thrown away,—hair disheveled or cut off, and artificial teeth extracted and trodden under foot. After a course of mummery over several who came forward, he laid his hand on their heads or his own, indicating thereby, as I understood, that they were sanctified, and would receive a crown of life. Among this number was an Episcopalian clergyman, the Rev. Mr. Sterling, of Huntington, and wife.

Near where I was quietly sitting, lay two young ladies, apparently in a kind of reverie. One of these fixed her eyes on mine, commencing at the same time a series of manipulations, which I understood as signifying that I must get down on my knees and be prayed for.

My refusal elicited from the countenance of the fair one a frown of indignation. I remarked to her in an undertone, "My sister, your faith is too weak. She then commenced repeating the prayer, "Lord increase my faith." After failing to effect her object in a second attempt upon me, she arose and went to the principal actor, to seek his aid in a case which baffled her powers. He immediately commenced his *semi-pantomime*, accompanied with a sort of *swinish grunting*,* and determined fierceness, which seemed to bid defiance to all opposition. He was immediately surrounded by the *initiated*, and urged to comply,—"not to resist the Spirit." Being convinced that it was an occasion which called for supplication, I knelt down and endeavored to commend their ease in appropriate prayer to God. No sooner than the attempt was made, the shouting, confusion and uproar which ensued, may fitly be compared to "Bedlam broke loose." A sight of the key of my watch appeared to irritate "the spirit," especially when I commenced praying with this "idol" retained. The most terrific frowns and frightful gestures, indicating the wrath of incensed Deity, having failed to operate on a mind so calloused, my doom was pronounced, and my damnation sealed: and the murmur was heard,—"If his [my] damnation is not sealed now, it never will be." Here the spell seemed to be broken, and the hour for recess having arrived, the people generally retired for refreshment.

You may be ready to ask,—did not some of the leaders or conductors censure such strange proceedings? No; not a single note of disapproval was publicly heard, but the reverse. When the afternoon exercises were resumed, Mr. Brewer who presided, endorsed them to be the *work of the Lord*. His language was,—"It was intended that Bro. Batcheler should have preached this morning, but the *Lord took the work out of our hands!*" The announcement was then made that Br. Litch had arrived and would preach. There were however indications that "the work" would be again taken out of their hands. Mr. Brewer was twice interrupted and forbidden to proceed in attempting to announce a collection, by one of the *spiritual men* whom, for the sake of distinction, we will call the *second actor*. He went on to the stand, intimating by his countenance and gestures, that God would be angry at such a course. What shall we do, asked Mr. B.?—trust in God, the actor intimated by pointing upward, which was acquiesced in by the preachers on the stand. After an excellent prayer by Br. Batcheler and singing the second time, the Rev. Mr. Sterling desired to say a few words. He stated his full conviction of the truth of the 1843 doctrine, his willingness to be called a poor crazy Millerite, and his intention to "swing clear from his church," and consecrate his remaining time and energies to the promotion of this cause. He was interrupted by the 2d actor with intimations of his displeasure and driven from the stand. Mr. S. returned, but in attempting to renew his address, was beset more furiously than before, again driven down to his seat, and his doom pronounced,—"He'll go to hell for resisting the Spirit." At this juncture Mr. S. said—Brethren, "try the spirits;" to which I responded an audible—Amen.

Order having been restored, Mr. Litch spoke in a calm and self-possessed manner from the prophecy of Daniel. Of the correctness of his premises it is not my object to speak. At the conclusion, Mr. Brewer announced contrary to the expectations of many, that the camp-meeting would terminate that evening,—that this region of country had been sufficiently warned, and consequently the "blood of the people would rest on their own heads." He also stated that there were other fields demanding their labor, which they must occupy.

The meeting being closed and the people lingering on the ground, Rev. Mr. Fuller, of the Methodist Episcopal church, whose doom had been pronounced a few days previously for disobeying one of the "spiritual" men, engaged in a prayer of tender feeling and appropriateness. He followed his prayer with remarks on the abusive treatment which he had received, detailing the particulars, and also offered his sentiments freely on the extravagances which had been witnessed. I followed with a few remarks on the general features of the meeting, that day presented, particularly the approbation and crowning of Rev

THE CHRISTIAN SECRETARY.

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tion.—The Boston Atlan-

mentions a case of singular integrity

in a merchant in that city. In 1841, the house of Shelton,

Brothers, & Co. became bankrupt, and in settling up their

estate paid a dividend of fifty cents on the dollar, on the

whole amount of their debts: the creditors being fully sat-

isfied with this dividend, after having investigated the af-

fairs of the firm. Mr. Henry Shelton, one of the partners,

of the firm has since died. Philo S. Shelton, the surviving

partner, after winding up the affairs of the old concern,

commenced business anew, and having been successful, he

a few days since, made a new dividend of twenty-five per

cent, among all his creditors,—the dividend amounting to

forty thousand dollars. For this sum his creditors had no

legal demand. Such honesty deserves an honorable no-

tice, in these days of forgery, peculation and fraud.

The Mormons.—The New York Tribune of Tuesday

last, contains a letter dated Aug. 17, from a gentleman in

Kokuk, Iowa Territory, which says the Mormons have

had great accessions to their numbers during the past Spring

and summer, mostly English. The city of Nauvoo has

become the receptacle of thousands of poor deluded fanatics

who are deceived, robbed and oppressed by their cor-

rupt and designing leaders, in a manner that is truly revol-

ting to the Christian, the patriot and philanthropist. The

Boston Transcript publishes the following extract from a private letter received from a gentleman in Boston, dated

"MANILLA, April 5, 1843.

"The passage from Batavia here was one of interest, we

being in sight of land almost every day. During the pa-

geage through the Java Sea, we were chased by two Prots,

(craft about the size of our sloops,) full of pirates. During

the night we put out all lights on board, altered the course,

steered by the stars, and soon lost sight of them. These pirates come from the Islands of Mindon and Celebes.

During the last month there was an insurrection at this

place, caused principally by one of the old Catholic priests,

which altered his belief, and began to preach in Manila city,

but was soon banished from that place under penalty of

death, should he enter it again. Thence he went to the

native villages, where there was quartered a regiment of

soldiers, and soon obtained many followers. The Governor of

Manila forthwith sent a regiment to destroy the town and

people. (This regiment was composed mostly of soldiers

drafted from this city.) The moment they arrived, they

turned to and killed all their officers, and with the assis-

ance of the old priest's followers, marched to Manila, and

during the night, sealed the walls of one of the largest forts,

secured all that were in it, and blew up one end of it. Af-

ter that they proceeded to the magazine, which had but one

entrance, and that was secured by seven iron doors. They

succeeded in forcing three of them, when much to their sur-

prise, the fort was retaken by the Governor's troops, who

marched into the fort, and after a little skirmish, took them

all prisoners. A few days since, 62 of them were shot, and 42 strangled to death.

SUNDAY MAILS.—At a meeting of the stockholders of the

Hartford and New Haven Railroad held in this city last

week, the Directors were instructed to make an arrange-

ment, if possible, with the Postmaster General, whereby

the cars need not pass over the road on the Sabbath.

INSTALLATION.—The Rev. G. W. Sampson was install-

ed as pastor of the new Baptist church in Washington City, D. C.

PASTORAL VISITS.—There is more sound sense

in the following paragraph, than is commonly

crowded together in so short a space, and we cheerfully place it before our readers, hoping the

advice may be useful.

When your minister calls to make you a friend-

ly visit, receive him without ceremony. His time is

precious, and he cannot well afford to wait for

you to change your dress, perform your toilet, and put your things to rights. He calls to see you, not

your clothes. And do not weary him with your

apologies. He would much prefer to hear your

moral concerns. And if you invite him to

sit at your table, give him precisely such food as

your family would have if he had not visited you.

And improve your time, while he is with you, in

conversation upon such subjects as tend to in-

crease your knowledge and your happiness.—

Preachers are men, and they know that people

time may "explode" this theory, as I believe it will, yet I thought I could distinctly discern in its vitaries a disposition to nerve themselves to the desperate effort of clinging to the fragments. Can it be expected that our brethren who have fallen in love with exciting scenes, who have been taught to consider the church with which they have been connected, the synagogue of Satan, and their spiritual guide no better than a blind Pharisee, will be satisfied with the "good old way?"—My sheet is full, or I would extend my remarks.

Your affectionate friend and brother, who "loves the appearing of our Lord," but feels no desire to pry into the times and seasons which the Father hath put in his own power."

ALVA GREGORY.

Elder Knapp.

This evangelist commenced a series of meetings with the Central Baptist church in Norwich, last Sabbath. His arrival in that city was sudden and somewhat unexpected, as we learn by a letter from a friend. While he was preaching in this city two years ago last winter, the pastor of the Central church requested him to visit Norwich, to which he consented when he had fulfilled his engagements. Last winter, he wrote from Salem, Mass., that he should be able to visit Norwich after he had made his tour to the South. After his return from Richmond, he wrote brother Clarke and would write again and let him know more particularly as to the time of his coming. Sickness in his family prevented him from leaving home till the latter part of last week; when he found he could leave with safety, he did so immediately, without writing, and the first intelligence the church had of his visit, was by his arrival.

We learn further that the church generally and many of other denominations seem disposed to assist in carrying forward the meetings, having thus far been crowded to overflowing. May the Lord bless them abundantly.

Anti Slavery.

A writer in a late number of the Christian Index complains most bitterly of the religious publications at the North. Anti Slavery sentiments, like the frogs of Egypt, seem to cover the land. The writer referred to, says he took up the "National Preacher," to which he is a subscriber, and before he had gone through with the first sermon, he found an out and anti slavery paragraph. He threw it down, and took up the "Mother's Magazine," and on the first page, he found a paragraph still more obnoxious. He then called upon Southern Baptists to establish a "Southern Baptist Preacher," and a "Mother's Magazine" of their own. It will be of no use, however, for the anti slavery sentiment has become so popular at the north, and even in some of the southern states, that even many of the secular papers boldly denounce slavery. The better way for our southern brethren, will be to set about at once devising the best plan for emancipating their slaves; and we feel sure their friends at the north will render every assistance in their power, if called upon, to exterminate a system which has already been found to be not only profitless, but an actual expense to the upholders of it, to say nothing of its sinful nature.

When he concluded, Judge Nevins proceeded to charge the Jury retired to consider of their verdict at a little after 1 P. M., (Wednesday) and returned into Court on the 4th inst. at half past 2 P. M., and being asked if they had agreed upon their verdict, they said they found the prisoner Not Guilty.

At the rendering of the verdict, the prisoner was something affected, and shed tears—almost the only sign of feeling he has manifested during the trial.

In haste, Yours, &c.

BALTIMORE, Sept. 14, 1843.

I announced yesterday the verdict of acquittal rendered by the Jury in the case of Carter. No one, at our distance, can imagine the intense excitement of the scene.—When the Jury retired, the opinion was almost universal that the prisoner was guilty, and yet a speedy verdict of not guilty was anticipated from want of weight and certainty of evidence. But the afternoon and night following, and the jury were still deliberating, and when the bell again rang, the Court House was almost instantly filled.

The prisoner was brought into Court, and during the preliminary proceeding, was apparently unmoved. At the utterance of Not Guilty, his counsellor, who were worked up into an intensity of excitement, could not give utterance to their feelings, and the father of Carter sitting at his side, and for whom every heart bled, with his sunken cheek and downward look, who appeared to be almost brought to the grave by what he firmly believed to be the unjust accusation of his son, could not repress a father's feelings. The brother, too, sat by his side, and was overcome, and then the prisoner dropped his head and wept, as if for the first time he appreciated the solemnity of the scene, and felt how perilous had been his situation.

As soon as Messrs. Miller and Wards could control their emotions, they suggested to the Court, that the other indictment against the prisoner should be immediately moved, or he should be discharged, and that a longer confinement after being once acquitted, would be unjust, oppressive and cruel.

Mr. Morris replied that after the tedious investigation

which had just been closed, the State was not ready at this

time to move another indictment. And upon the suggestion of the Court, it was agreed that a hearing upon a writ of habeas corpus to discharge the prisoner upon bail, should be had before Chief Justice Hornblower and Judge Nevins, at Chambers, some day next week, and the prisoner was then remanded into custody.

Yours, &c.,

Pirates and insurrection at Manilla.

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"MANILLA, April 5, 1843.

"The passage from Batavia here was one of interest, we

being in sight of land almost every day. During the pa-

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THE CHRISTIAN SECRETARY

Poetry.

My Father's House.

There is a place of waveless rest,
Far, far above the skies,
Where beauty lives eternally,
And pleasure never dies:
My Father's house,—my heavenly home,
Where glorious mansions stand,
Prepared by God himself for all
Who seek "Immanuel's land."

When tossed upon the waves of life
With fear on every side,
When loudly howls the gathering storm,
And foams the angry tide,—
Beyond the storm, beyond the waves,
Bursts forth the light of morn,
Bright beaming from my Father's house,
To cheer the soul forlorn.

And even when the hour draws nigh,
With all its dreared gloom,
When death shall burst the bands of life,
And sink us in the tomb,
The light of yonder heavenly house
Shall cheer the parting soul,
And o'er it, mounting to the skies,
A tide of rapture roll.

In that blest home of changeless joy,
Earth's parted friends shall meet,
With smiles of love that never fade,
And happiness complete;
O, there adieu are sounds unknown:
Death frown's not on clime,
But life in glorious beauty blooms,
Eternal and sublime!

Margaret Davidson.

Says her mother; "About three weeks before her departure, I one morning found her in the parlor, where, as I before observed, she spent a portion of her time in retirement; I saw that she had been much agitated, and seemed weary. I seated myself by her, and rested her head on my bosom, while I gently placed my hand on her throbbing temples to soothe the agitation of her nerves. She kissed me again and again, and seemed as if she feared to trust her voice to speak lest her feelings should overcome her. As I returned her caress, she silently put a folded paper into my hands. I began to open it, when she gently laid her hand on mine, and said, in a low, tremulous tone, 'now, dear mother!' I then led her back to her room, placed her upon the sofa, and retired to examine the paper. It contained the following lines:

TO MY MOTHER.

Oh mother, would the power were mine
To wake the strain thou lov'st to hear,
And breathe each trembling new-born thought,
Within thy fondly listening ear;
As when in days of health and glee
My hopes and fancies wander'd free.

But, mother, now a shade has past
Altho' my brightest visions here,
A cloud of darkest gloom has wrapt
The remnant of my brief career!
No song, no echo can I win,
The sparkling fount has died within.

The torch of earthly hope burns dim,
And fancy spreads her wings no more:
And, Oh, how vain and trivial seem
The pleasures that I prized before.
My soul, with trembling steps and slow,
Is struggling on through doubt and strife;
Oh may it prove as time rolls on,
The pathway to eternal life.

Then when my cares and fears are o'er,
I'll sing them as in days of yore.

I said that hope had passed from earth;
'Twas but to fold her wings in heaven;
To whisper of the soul's new birth,
Of sinners saved, and sins forgiven.
When mine are washed in tears away,
Then shall my spirit swell its lay.

When God shall guide my soul above,
By the soft cords of heavenly love,
When the vain cares of earth depart,
And tuneful voices swell my heart;
Then shall each word, each note I raise,
Burst forth in pealing hymns of praise;
And all not off'd at my shrine,
Dear mother, I will place on thine.

It was long before I could gain sufficient composure to return to her. When I did so I found her sweetly calm, and she greeted me with a smile so full of affection, that I shall cherish the recollection of its brightness until my latest breath. It was the last piece she ever wrote, except a parody of four lines on the hymn 'I would not live alway,' which was written within a week of her death."

Miscellaneous.

The Wonders of Ancient Egypt.

The eminent German hierologist, Dr. Lepsius, at this time employed in Egypt by the Government of Prussia, and who dates his letter at Gizeh, "at the foot of the pyramid of Cheops," says:

"We arrived here on the 8th of November, and here we have passed the first day of the new year. But who can foretell the extent of the rich harvest we may reap on the earliest scene of the history of mankind. It is incredible how little this spot has been explored, though more visited than any other part of Egypt."

* * * The best maps of this site hitherto produced, represent two tombs beside the pyramids, having particular inscriptions and figures. Now, we have drawn a minute topographical plan of the whole monumental plan, and on this plan, there are marked, independently of the pyramids, fifty-five tombs, whose occupants I have ascertained by the inscriptions. There are altogether, eighty-two tombs, which, on account of their inscriptions, or other peculiarities, demand particular attention. With the exception of about twelve which belong to a later period, all of these tombs were erected contemporaneously with, or soon after the building of the great pyramid, and consequently their dates throw an invaluable light on the study of human civilization in the most remote period of antiquity. * * * The sculptures in relief are surprisingly numerous, and represent whole figures, some the size of life, and others of various dimensions. * * * The paintings are on back grounds of the finest chalk.—They are numerous and beautiful beyond conception—as fresh and perfect as if finished yesterday. The pictures and sculptures on the walls of the tombs represent, for the most part, scenes in the lives of the deceased persons, whose wealth in cattle, fish, boats, servants, &c., is ostentatiously displayed before the eye of the spectator. All this gives an insight into the details of private life among the Egyptians. * * *

By the help of these inscriptions I think I could without difficulty, make a Court Calendar of the reign of King Cheops. * * * In some instances I have traced the graves of father, son, grandson, and even great-grandson—all that now

remains of the distinguished families, which four thousand years ago formed the nobility of the land. * * * I now employ daily fifty or sixty men in digging and other kinds of labor, and a large excavation has been made in front of the great Sphynx."

From this account of the actual state of Egyptian researches, we perceive there is ample opportunity for more extensive discoveries than have yet been made; and the extraordinary character of those already before the public cannot fail to stimulate and encourage us in our researches.—A writer, whom I have before cited, has condensed from Kosellini, and other hierologists, the following remarks:

"Philologists, astronomers, chemists, painters, architects, physicians, must return to Egypt to learn the origin of language and writing—of the calendar and solar movements; of the art of cutting granite with a copper chisel, and of giving elasticity to a copper sword; of making glass with the variegated hues of the rainbow; of moving single blocks of polished syenite, nine hundred tons in weight, for any distance, by land and water; of building arches, round and pointed, with monolithic precision, unsurpassed at the present day, and antecedent, by two thousand years to the Cloaca Maxima of Rome; of sculpturing a Doric column a thousand years before the Dorians are known in history; of fresco painting in imperishable colors—and of practical knowledge in anatomy.

"Every craftsman can behold, in Egyptian monuments, the progress of his art four thousand years ago, and whether it be a wheelwright building a chariot, a shoemaker drawing his twine, a leather cutter using the self-same form of knife old, as is considered the best form now; a weaver throwing the same hand shuttle; a whitesmith using that identical form of blow-pipe, but lately recognized to be the most efficient; the seal engraver cutting in hieroglyphics such names as Shoo's, above four thousand three hundred years ago; or even the poulterer removing the pip from geese; all these, and many more evidences of Egyptian priority now require but a glance at the plates of Kosellini."

To this catalogue of Egyptian arts a long addition might be made of monuments descriptive of the goldsmith's and jeweller's work, instrumental music, dancing, and gymnastic exercises, including children's games, like some of the present day, the tasteful furniture of their houses, ship-building, drawing in natural history, so true to life, that the French naturalists, by means of them instantly recognized the several species of Egyptian birds designated by them, and of numberless other branches of art, which time will not permit us to particularize.

Can we wonder, then, at the high eulogium which I have before cited from the Scriptures, on the great leader of the Israelites, that he was learned in all the wisdom of the Egyptians; or that at the still higher panegyric on King Solomon, whose wisdom is said to have excelled "all the wisdom of Egypt."† Can we any longer feel surprised at the enthusiasm of Champollion, when on landing for the first time in Egypt, he knelt to the ground, and kissed the soil? In his own glowing language, after traversing that country of wonders and arriving at the monuments of Karnak, he says, "All that I had seen appeared miserable in comparison with the gigantic conceptions by which I was surrounded at Karnak. I shall take care not to describe any thing, for, either my description would not express the thousandth part of what ought to be said, or, if I drew but a faint sketch of it, I should be set down for an enthusiast or a madman."‡

* Mr. Gliddon's printed lectures, referred to on p. 8.
† Lettres écris d'Egypte, et de Nubie en 1828 et 1829, par Champollion de Joux, p. 70. Svo. Paris, 1833.
‡ Kings, iv. 30.

The Hour of Prayer.

"I love to steal awhile away
From every cumb'reng care,
And spend the hours of setting day
In humble grateful prayer."

How quietly the still hour of twilight steals on. The sun's last golden ray which lingered so long upon the eastern mountains, as "if parting were secret sorrow," has disappeared. The last rosy tint is fading from the evening cloud. A deeper shade settles over the valley. One by one "night's unweary watchers" shine out in their "far off depth." The bird folds its weary wings within its little nest. The murmur of the bee is still. "The busy hum of man" is hushed. For a brief space the restless world reposes. It is the hour of prayer and meditation—the Sabbath of the day.

"All is so still, so soft in earth and air,
You scarce would start to meet a spirit there;
Secure, that nought of evil could delight,
To walk in such a scene on such a night."

It breathes its own blessed quiet over the Christian's spirit, and disposes him to deep and earnest communings with himself, and with his Father. The world loses its hold upon his heart; wealth, pleasures, honors, earth's vain array, seem now but what they are—illusions, fleeting shadows. Care and vexations, which perhaps too much occupied his mind, and ruffled his temper during the day, now sink into their real insignificance. He lifts his eyes to the magnificent firmament above, and feels he is but a speck, an atom in the vast creation; he thinks of his immortal spirit, and the priceless ransom paid for it, and knows it outweighs the worth of worlds.

Then serious but pleasant thoughts possess his mind; the rapid flight of time—how soon its last hours shall have struck for him; and his ransom-spirit, breathing its last prayer, and drooping its frail tabernacle, shall rise to its blissful home in heaven. O, what light breaks upon the tomb, what an effulgence of glory beams beyond it! His is indeed the common lot, "ashes to ashes, dust to dust," and the clods of the valley are piled upon his once living, breathing form. But what then! It is only the clay which moulders there; death cannot touch the immortal spirit; that is shrouded in the grave.

But the twilight fades, darkness gathers, a deep silence pervades all nature. It is to him the "still small voice" of his Father, and he "wraps his face in his mantle," and bows down in prayer.

There is a power in the voiceless eloquence of the hour even for the worldling. Its gentle influence, like a messenger from heaven, breathing on them all. Really, the public should judge

his unquiet spirit, and the warring elements within are hushed. Unwonted thoughts press upon his mind. The bubbles which he has just been so eagerly pursuing, seem now but bubbles. He throws back a hasty glance to wasted weeks, months, years, that are gone, like a vision of the night never to be recalled. Life, life, oh what a very vapor 'tis; a quickly passing dream; toil and care, jealousy and strife, hopes and fears, a weary struggle for some unsubstantial good, have made up almost its sum. Ah, how seldom are its early promises fulfilled; and even if they were, even if the world spread all its gifts before men, yet are they transient as the summer cloud, and melt away like the morning dew. Yes, the Christian has chosen "the better part;" his hopes shall not fade away. Well, well, when I have reached that envied elevation, when I have gathered a little more wealth, when I have brought a few more worldly schemes to a successful termination, then my affections shall lose their hold upon the world; I will think of serious things; I will be a Christian.

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Ah, how many have such promises, and such reasonings beguiled of heaven.—*Lady's Book.*

The Lord looked upon Peter.

He uttered no word—he made no sign—he simply looked—the eye of the disciple met the eye of the Lord, and it was enough. I dare not attempt to describe what that countenance expressed, and what that steadfast eye conveyed. No language can set it forth—no pencil has power to represent it. It was not one simple expression. It was not reproach alone, nor was it all pity, nor all indignation, nor all sorrow, but a mingling of emotions into one compound expression. It chided, it convinced, it pitied, it lamented, it invited, it subdued. Peter understood its manifold meaning, and felt its mighty power. Its eloquence was irresistible. Its pathos pierced his very soul. It was a look of mild upbraiding: "Thou dost not know me, Peter!—me, thy Lord whose glory thou sawest on the mount; whose sorrow thou didst witness in the garden. Didst thou not know me then? Was it not thou, that said'st a little while ago, that thou wast ready to lay down thy life for me?" It expressed a deep sense of injury. "And thou, Peter, art thou too among mine enemies?—hast thou also taken side against me?—did I deserve this at thy hands?" It was a look of compassion. It seemed to say, "Poor unhappy Peter, alas! what hast thou done?—how thou hast wounded thy own soul!—what work for repentance thou hast made!" It did not indignantly repel him. It did not say, "I disown thee as thou hast done me. I cast thee off from me now, and I will deny thee before my Father." It seemed to say, "Notwithstanding thy perfidy, I have still a place left for thee in my heart, if thou wilt return to me. I will still own thee, though thou hast disowned me. Go and commune with thy heart on what thou hast done." There was also power in that look of Christ. It convinced, it melted, it overcame him quite. Grace went with it to his heart. And Peter remembered the word of the Lord: (how astonishing that he should have forgotten it until now.) The tender scene that had taken place in the communion chamber, his promises and his protestations, all rushed into his mind at once, and he went out and wept bitterly.

The Ministry that Cuts.

When the venerable Lyman Beecher was a young man, and returning on a certain occasion to his native town in Connecticut, he fell into conversation by the road-side with an old neighbor, an Episcopalian, who had been mowing. "Mr. Beecher," said the farmer, "I should like to ask you a question. Our clergy say that you are not ordained, and have no right to preach. I should be glad to know what you think about it."

"Suppose," replied Dr. Beecher, "you had in the neighborhood a blacksmith who said he could prove that he belonged to a regular line of blacksmiths which had come down all the way from St. Peter, but he made scythes that would not cut; and you had another blacksmith, who said he could not see what descent from Peter had to do with making scythes that would cut. Where would you go to get your scythes?" "Why to the man who made scythes to cut, certainly," replied the farmer. "Well," said Dr. Beecher, "that minister which cuts, is the minister which Christ has authorized to preach." In a recent conversation on the same subject, Dr. Beecher gave his opinions by relating this story.

Movable Types.

When Tamerlane had finished building his pyramid of seventy thousand human skulls, and was seen "standing at the gate of Damascus, glittering in steel, with his battle axe on his shoulder," till his fierce hosts filed out to new victories and new carnage, the pale on-looker might have fancied that Nature was in her death-throes; for havoc and despair had taken possession of the earth, the sun of manhood seemed setting in seas of blood. Yet, it might be, on that very gala-day of Tamerlane, a little boy was playing nine-pins in the streets of Mentz, whose history was more important to men than twenty Tamerlanes.

The Tartar Khan, with his shaggy demons of the wilderness, "passed away like a whirlwind," to be forgotten forever; and that German artisan has wrought a benefit, which is yet immeasurably expanding itself, and will continue to expand itself through all countries and through all times. What are the conquests and expeditions of the whole corporation of captains, from Walter the Penniless, to Napoleon Bonaparte, compared with those "moveable types" of Johannes Faust?

An Editor.

The business of an editor who attempts to give to his readers something new every day of publication, we believe, is greatly underrated, especially by the more learned of mankind. They think it a very easy matter to write for a newspaper.—Let them try it. Let some of our ablest men or women, make the attempt to write for us one single article each day, without fail—an article, mind, which they will not hesitate to put their name to, and let the world know it is theirs. We verily believe that they would find it no easy matter. Yet such is the position of an editor. With only a modicum of brains, perhaps, he must write, not one article, but half a dozen, and what is more, and worse too, his name goes out attached to them all. Really, the public should judge

his unquiet spirit, and the warring elements within are hushed. Unwonted thoughts press upon his mind. The bubbles which he has just been so eagerly pursuing, seem now but bubbles. He throws back a hasty glance to wasted weeks, months, years, that are gone, like a vision of the night never to be recalled. Life, life, oh what a very vapor 'tis; a quickly passing dream; toil and care, jealousy and strife, hopes and fears, a weary struggle for some unsubstantial good, have made up almost its sum. Ah, how seldom are its early promises fulfilled; and even if they were, even if the world spread all its gifts before men, yet are they transient as the summer cloud, and melt away like the morning dew. Yes, the Christian has chosen "the better part;" his hopes shall not fade away. Well, well, when I have reached that envied elevation, when I have gathered a little more wealth, when I have brought a few more worldly schemes to a successful termination, then my affections shall lose their hold upon the world; I will think of serious things; I will be a Christian.

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charitably of an editor's efforts. It would be strange if he never said a silly thing—very strange, if he never said an unwise one—passing strange, if he never said an erroneous one. His opinions of transpiring events are expressed hastily, usually on the spur of the moment, before time is given for thorough examination, and the wonder is, that they are so uniformly such as their authors are willing to stand by, after mature deliberation.

How much does a man need?

The following paragraph from Cave's "Primitive Christianity," is one which many good Christians in this day would do well to read and consider.

The Christians of primitive days did not study those arts of splendor which have since overrun the world; stately palaces, costly furniture, rich hangings, fine tables, curious beds, vessels of gold and silver, the very possession of which (as Clemens Alexandrinus says,) creates envy. They are rare to get, hard to keep, and, it may be, not so convenient to use. "Will not a knife cut as well?"

says he, "though it have not an ivory haft, or be not garnished with silver; or an earthen basin serve to wash the hands? Will not the table hold our food unless it be made of ivory; or the lamp give its light, although made by a potter, as well as if it were the work of a goldsmith? May not a man sleep as well on a mean couch, as upon a bed of ivory; upon a goat's skin as well as upon a purple carpet? Our Lord ate his meat out of a common dish, and made his followers sit upon the grass; and washed his disciples' feet without ever fetching down a silver bowl from heaven; he took the water which the Samaritan woman had drawn in an earthen pitcher, not requiring one of gold; showing how easy it was to quench his thirst, for he regarded the use, not the vain and needless show of things."

This and much more he there urges to this good purpose, to let us see how little a Christian need be beholden to the world, if he be content with what is enough for the needless uses of human life.

Feelings in Battle.

An English sailor, who fought on board the Macedonian at the time of her capture, in the last war, gives the following account of his own feelings during the engagement: